One Ummah

Allah created the Muslim Ummah as one ummah that worships one God who is Allah, the Lord of all creation, believes in one creed which is the creed of Tawhid, and abides by one Shari'ah which is the Shari'ah of Islam. Allah said: "Indeed, this religion of yours is [only one], and I am your Lord, so worship Me [alone]". Allah ordained that this brotherhood of iman be the only bond between the members of this ummah, for the Almighty said: "The believers are but brothers". Every Muslim is a brother to another Muslim no matter where they are, united by the ties of deen no matter the distance between them. They are not separated by manufactured borders, nor divided by nationalities and jahiliyyah ethnicities.

The aforementioned makes it imperative for a Muslim to rise to aid - when one brother is subjected to an attack, is struck by a calamity, a disaster or any other difficulties that might be decreed by Allah, as He sees fit for His creation, though not understood by us - his Muslim brother, wherever on earth he may be. This was the Muslims' way of life in the past before the Jewish and Christian tawaghit drew the evil boundaries with which they divided Muslim lands, extinguished the flames of belonging in the hearts of many, and by which they killed the spirit of responsibility towards each other; a sentiment that existed before these borders.

These artificial borders excised the sentiment of al-Wala wal-Bara and changed the feeling of belonging, thus eroding the meaning of one body between Muslims. "Love for country as a sign of faith" became a slogan with which bad scholars deceived people and diverted them from the truth, in service of, and in accordance with the goals of the taghut. The ummah was thus torn apart into states, entities, ethnicities and parties, each side content with what they have.

This is what the mujahidin sought to correct in real life when they broke borders and established the Khilafah State, the fruits of which were to see the hearts of muwahhidin in East Asia yearning for a battle in the far lands of West Africa, and the hearts of Muslims rejoicing in the west when victory was achieved in the east, while any difficulty that might face a Muslim in the farthest corner of the earth would hurt his brother on the other side! Their joys and sorrows became one!

One of the worst outcomes of the artificial borders was that a Muslim could not rush to the aide of his Muslim brothers. He would see his brother being killed, drowned, or hungry, but was unable to reach him due to those borders. In the meantime, enemy Crusader organization would take advantage and provide crumbs to those struck by disasters in return for achieving their malicious aims which can be summed up as efforts to corrupt their faith and turn them into Christians. At the same time, the tawaghit prohibit Muslims from providing aid and comfort to their Muslims brothers under the pretext of "drying up the sources of terror" and following "financial activity". This ensures that Muslims remain at the mercy of Crusader aid organizations and other such hostile institutions that operate per the agenda of the tawaghit that are the source of the calamity.

Often, many Muslims in the world are exposed to major disasters, as we recently saw in Pakistan and Afghanistan where vast areas were flooded, and many Muslims were killed, while their homes and properties were destroyed. There is no power, nor strength except through Allah.

A Muslim takes several positions when faced with these painful events. He feels the pain of Muslims in all areas, because they are his brethren in deen, for deen is the strongest of bonds, and Muslims are one body, when one part hurts so does the rest of it. As the Prophet ﷺ said: "The believers in their mutual kindness, compassion and sympathy are just like one body, when one of the limbs suffers, the whole body responds to it with wakefulness and fever." [Muslim] This Hadith asserts the obligation of a Muslim showing compassion and sympathy for his Muslim brothers who are experiencing difficulties and calamities. A Muslim is to be saddened by his brother's sadness and pained by his brother's pain, as if these calamities are befalling his own body. And as the Prophet ﷺ said: "Muslims are like one body; if the eye hurts, the whole body aches, and when the head aches, the whole body is in pain." [Muslim].

Today, Muslims suffer many injuries, which compels making the Prophet's ﷺ words a reality, for they are "like one body". This is what the Islamic State sought to achieve and embody on the ground, by bringing Muslims together under one banner, one group, as one, attempting to resolve their issues without differentiation, no matter the distance.

However, a Muslim's role should not be limited to feelings and emotional sympathy, but rather he should start with practical steps to support his brothers and help them as much as he can. Muslims everywhere should rally to support their brothers, for this is part of relieving the distress of other Muslims. As the Prophet ﷺ said: "And whoever relieves the distress of a Muslim, Allah will relieve him of one his distresses on the Day of Resurrection." [Agreed upon] And there is no doubt that the wisdom behind the tribulations that Allah has ordained upon His worshippers is that the principles of loyalty and brotherhood be renewed among them without regard to limits or laws based on kufr.

Likewise, the Muslim must stand in meditative contemplation regarding the great power of Allah Aand what He chooses to do to His creation, for water is nothing but a creation of His that does not deviate from His command. If he so desires he makes it into rivers and streams overflowing with sustenance, goodness and joy; and if He so wills, He turns it into floods and torrents, destroying crops and offspring with it. For he is the One, Capable of all things, and humans unto themselves can do no good nor harm except through Him. A Muslim must renew his iman in Him and Him alone, disavowing all that has pervaded in contradiction of Him in this time and age.

At this juncture, it should be mentioned that Muslims must strive hard to remove the borders and barriers that have fractured their unity and torn apart their word, and which have held them back from their Muslim brothers. These borders, that today prevent you from supporting your subjugated brothers in Pakistan and other countries, can only be removed by fighting those who put them in place, guarded them and enacted laws to protect them. Never forget how the tawaghit of the entire world gathered against the Islamic State on the day it announced the breaking of borders between two neighboring countries, knowing that if this continues and expands, it would be the final blow to the dreams of Jews and Christians in tearing Muslim countries apart. Therefore, jihad in the cause of removing these borders is among the most essential of obligations and is the duty of every Muslim. The mujahidin who strive for this are the most helpful and supportive to their Muslim brothers for they recognize that jihad is the shortest, most effective and efficient way to achieve this, and Allah is the Provider of all success.